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Ellet Joseph Waggoner

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1903

January 6, 1903

“The Manger and the Cross” *The Advent Review and Sabbath Herald* 80, 1.

EJW

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“The old, old story is ever new, Tell me more about Jesus.” *ARSH January 6, 1903, page 9.1*

For hundreds of years men have been talking about Him, and the story of His life has been proclaimed in thousands of pulpits, and repeated in millions of homes; yet it is not worn out. It is as fresh and new as when first told, not only because man's needs are the same now as then, and because— “Some have never heard

The message of salvation,

From God's own Holy Word;” but because however familiar it is to us, we are always finding in it greater depths and heights than we ever dreamed of. Our intellect and understanding enlarge with our growth; but the story of Jesus and His love, which we heard as little children, has unfolded and expanded faster than our minds, so that still it must be told to us simply, “as to a little child.” *ARSH January 6, 1903, page 9.2*

The manger and the cross are the revelation of the eternal, infinite God, with whom we never cease to be children. Even to old age and grey hairs He carries us in His arms, and soothes us with His “still, small voice,” comforting us “as one whom his mother comforteth.” The grey-haired sage is to God but the lisping infant; and he who would excel in science must come as an artless child, and listen with attentive ear to the voice of him in whom are hid “all the treasures of wisdom and knowledge.” *ARSH January 6, 1903, page 9.3*

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he

understandeth and knoweth Me.” *Jeremiah 9:23, 24*. Yet “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” *Galatians 6:14*. We are to glory only in the knowledge of God, and only in the cross. So we see that the cross is that which by revealing His glory, teaches us to know God; and since the announcement of the birth of Christ was “Glory to God in the highest,” it is evident that the manger was identical with the cross, which is the revelation of the glory of God to man. *ARSH January 6, 1903, page 9.4*

What is the evidence that even the professed Christian world has not yet learned the full meaning of the story of the birth of Christ?—This: That it is no uncommon thing for Christians to become discouraged because of their weakness and the difficulties they have to contend with. In the birth of Christ God has shown us that there is no ground for discouragement. If we rightly read the story, we shall know without referring to *Romans 8:35-47*, that in tribulation, and distress, and persecution, and famine, and nakedness, and peril, and sword, “we are more than conquerors through Him that loved us.” *ARSH January 6, 1903, page 9.5*

In Christ all extremes meet—the height and depth, the length and breadth. Infinite strength in absolute helplessness; eternal glory in shame and disgrace; perfect peace in raging conflicts; the day-star and the sun of righteousness and the midnight darkness of sin; life springing from the pit of corruption,—all these appear in him, and inspire the believer with lively hope and courage. *ARSH January 6, 1903, page 9.6*

No king riding in pomp at the head of victorious legions ever had such heralds as proclaimed the coming of the Prince of peace; yet when shepherds and wise men sought Him, they found only a tiny, helpless infant, unconscious of the adoration which they paid Him. That Babe resting in the manger, or in its mother’s arms, careless and unconscious of the turmoil of earth, and of the plots to take its life, represents the peace which God gives his trusting children on this earth. “The beloved of the Lord shall dwell in safety by Him.” As safe as Jesus was from the murderous Herod, so safe from sin that crouches at the door, and from all assaults, are those who put their trust in him. “He is our peace,” and therefore we may rest in peace,

not knowing or caring to know what dangers may threaten us, or what troubles and difficulties lie in wait for us.*ARSH January 6, 1903, page 9.7*

Jesus Christ in the manger with the cattle for his companions, was as surely “the power of God and the wisdom of God,” as he will be when he comes in the glory of the Father, attended by all the holy angels. He had the same angel attendants then, and was the revelation of the same glory to all who had spiritual eyesight. “The Word became flesh, and tabernacled among us, (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth.”*ARSH January 6, 1903, page 9.8*

What could be weaker than a helpless babe, made still more helpless by being bound in swaddling clothes? Yet that represented the measure of the power which he had in himself when he performed the mightiest miracles. Faint with fasting, he resisted the temptations of the devil; and by the same power he cast out devils. He said, “I can of Mine own self do nothing;” it was “the fullness of the Godhead bodily” dwelling in him, and not his human flesh, that did the works. His name is “God with us,” and he is “the same yesterday, and to-day, and for ever;” and therefore the weakness of our flesh is no bar to the manifestation of his strength in us. The power that does “exceeding abundantly above all that we ask or think” is “the power that worketh in us.” *Ephesians 3:20*. The trouble is that we do not get our eyes open to know what is “the riches of the glory of his inheritance in the saints.”*ARSH January 6, 1903, page 9.9*

“That was the true Light which lighteth every man that cometh into the world.” “For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” Why walk in darkness, when Christ is “God with us,” and “in him is no darkness at all”? “The night shineth as the day; the darkness into light are both alike” to Him. From the manger in Bethlehem shined the rays that shall fill the earth with the glory of the Lord; and that coming glory will be hastened as the manger is multiplied by the repetition of the mystery of the birth of Christ in all who receive him.*ARSH January 6, 1903, page 9.10*

March 31, 1903

“A Whole Man” The Advent Review and Sabbath Herald 80, 14.

EJW

E. J. Waggoner

Let us bear in mind that we are studying “the gospel of health.” This phrase, like many others in common use, is very faintly understood by most people, and fully comprehended by none. It is our business to study the thing itself so thoroughly that the name will have a vital meaning to us. *ARSH March 31, 1903, page 13.1*

A healthy man is a whole man. It is an easy matter, when one's attention is called to it, to see the connection between the words “heal,” “hale,” and “whole.” All are from a single Saxon root, *hel*, meaning “whole.” This is still the word for “Whole” in the Scandinavian languages, and from it comes the word “holy.” In the Danish the identity is very apparent, for *hel*, whole, by a little addition becomes *hellig*, holy. A holy man is simply a whole man, a man as complete and perfect as Adam was when “God saw everything that he had made, and, behold, it was very good.” The fact that holiness has any connection with the body has been almost lost sight of, the popular idea being generally that “saints” were always men with feeble bodies. This false idea is a legacy from the Middle Ages, when most of the so-called saints were characterized by repugnance to cleanliness, and ill-treatment of the body. No charge is brought against the piety of those misguided men, and it is not denied that many most devoted Christian men and women have been physical wrecks; but it should nevertheless be understood that this is not the Scriptural presentation of holiness; for we read, “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth;” and, “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” *ARSH March 31, 1903, page 13.2*

With the popular conception of the holy man as a pale-faced, stoop-shouldered, weak-limbed, hollow-chested person, contrast such

Bible heroes as Abraham, at the age of a hundred years, running nimbly to wait upon his unexpected guests; Moses, beginning his life-work at the age of eighty, when most men consider theirs finished, if they chance even to be alive, and after forty years of such wearing labor as no modern statesman ever knew, laying it down with undimmed eye and unabated vigor.*ARSH March 31, 1903, page 13.3*

That wholeness and holiness are in the highest sense identical, is evident from the life-work of Jesus of Nazareth. His name means "Saviour," and he was so named because his work was, as it still is, to "save his people from their sins." He himself declared that his mission was "that the world through him might be saved;" yet at the very outset of his career he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people;" and as he began, so he continued. He "went about doing good, and healing all that were oppressed of the devil; for God was with him." Jesus was pre-eminently a physician; his first work seems nearly always to have been to heal men's bodies; and the record of his miracles of healing is the most prominent feature of the Gospels.*ARSH March 31, 1903, page 13.4*

These things should teach us that true holiness includes health of body. In this connection it should be noted that the words of Jesus, "Thy faith hath saved thee; go in peace," spoken to the woman who was notorious as a sinner, and to whom he had just said, "Thy sins are forgiven," are identical with the words which he addressed to the poor woman who "had spent all her living upon physicians, neither could be healed of any." To this one, who, like the other, touched him, he said, "Thy faith hath made thee whole; go in peace." The words "made whole" and "saved" are from a single word in the Greek.*ARSH March 31, 1903, page 13.5*

How little Christ's mission to earthy and the full meaning of his gospel, is comprehended even to-day! Yet how obvious it is from the Scripture record, that the forgiveness of sins involves the healing of the body, and is accomplished by the same power. This is vividly presented in the case of the palsied man, to whom Jesus first said, "Thy sins be forgiven thee;" and then, to make it evident

that he had power on earth to forgive sins, he caused him to rise and walk. The rising and walking by the palsied man was a visible evidence of the forgiveness of his sins.*ARSH March 31, 1903, page 13.6*

Lastly, for the present, we have the promise of God to ancient Israel, that if they hearkened diligently to the voice of the Lord, to do that which was right, he would take disease away from them (*Exodus 15:26; 23:25*), proclaiming himself their leader, and giving this exhortation and promise, which all would do well to heed: "My son attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health [medicine] to all their flesh."*ARSH March 31, 1903, page 13.7*

April 21, 1903

“The Labor Problem” The Advent Review and Sabbath Herald 80, 17.

EJW

E. J. Waggoner

The highest hopes of the most unselfish philanthropist cannot embrace so much for mankind as is offered in the Gospel of Jesus Christ, which it is the mission of his church to proclaim. There is therefore no need for any such organization as a trade union, to bring men to love their neighbors as themselves. I can quite understand the call for something of the kind, by well-disposed men who do not know the Gospel; but when Christians enter into such organizations, for the reasons set forth in your statement, they thereby bring a charge of inefficiency against the Gospel which they profess.*ARSH April 21, 1903, page 9.1*

Moreover, however zealously men labor to spread the spirit of brotherly love, they can never accomplish it except through the preaching of Christ, in whom the love of God is revealed; for the first and great commandment is, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind;” and the commandment, “Thou shalt love thy neighbor as thyself is secondary to this, and grows out of it. “We love, because He first loved us.” It is only as the love of God is shed abroad in the heart by the Holy Spirit, that any man can love his neighbor as himself.*ARSH April 21, 1903, page 9.2*

You speak of the brotherhood of man. Very good; but that can exist only when God is recognized and honored as the Father. Men are born brothers, not made so by contract or agreement. It needs no argument to show that there is not a state of brotherhood now existing among men; therefore it is self-evident that this desirable state can be reached only through the new birth. The only solution of the labor problem, and of the unrighteous strife between capital and labor is found in the re-creating, regenerating cross of Him who cries, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am

meek and lowly in heart, and ye shall find rest unto your souls.”
Matthew 11:28, 29.ARSH April 21, 1903, page 9.3

May 12, 1903

“Sabbath-Keeping” The Advent Review and Sabbath Herald 80, 20.

EJW

E. J. Waggoner

The last message of the gospel is to fear God, and give glory to Him, and to worship Him as the Creator of the heavens, and the earth, and the sea, and the fountains of waters. *Revelation 14:6-7*. To give God glory, is to keep his commandments. Compare *Ecclesiastes 12:13-14*, and *Matthew 5:16*. So here in giving glory to God as the Creator of the heavens and earth and sea, we have unmistakable reference to the Sabbath, which is the memorial of that work. *Exodus 20:8-11*. The last proclamation of the gospel makes the Sabbath of the Lord very prominent, because the Sabbath of the Lord means perfect rest and trust in the Lord, and that must be the condition of those who are prepared for His coming. Keeping the Sabbath of the fourth commandment, does not mean salvation by works, but salvation by resting in the Lord. It is not a grievous thing, but a delight. He who finds the Sabbath a hardship has never kept it, and does not know what it is, for it is a delight. It is the holy of the Lord, and honorable. Therefore let all beware how they despise it. *ARSH May 12, 1903, page 10.1*

There should be no misunderstanding here as to what day is meant. The Lord says, “My holy day.” There is therefore a certain day which He claims as His own above all other days. What day is that? “The seventh day is the Sabbath of the Lord thy God.” That is, the seventh day of the week, the day that is commonly known as Saturday, and which follows the sixth day, Friday, which the Mohammedans regard as the prayer day, and which is followed by the first day of the week, known as Sunday, which the papacy has succeeded in palming off on many Christians instead of the Lord’s day. Jesus declared himself to be the Lord of the Sabbath day, speaking of the day which the Jews professed to observe, and which they falsely accused him of breaking. So the Lord’s day is the seventh day of the week, the day which in the time of Christ, and even now, the Jews kept outwardly, but with no knowledge of the

spirituality of it. All who honor the Lord must also honor his day, which he says is honorable.*ARSH May 12, 1903, page 10.2*

But as with fasting, the results of the Sabbath do not end with the one day of the week which is set apart as the sign of resting in the Lord. The observance of the seventh day, on which God rested from all His work, means constant rest in Him. It is not merely on that day that we are not to do our own pleasure, nor to speak vain words, but every day. At no time have we any right to find our own selfish pleasure, and to speak vanity. We are to be so intimate with the Lord, and so closely conformed to His life, that our religion will not consist in the observance of certain forms and ceremonies at certain times, but in a continual godly life. True Sabbath-keeping means godliness all the week. To limit the prohibition from seeking our own pleasure and doing our own ways and speaking vain words to the day of the Sabbath, is to miss the meaning of this entire chapter, which teaches continual and not occasional service. "Then shalt thou delight thyself in the Lord." The blessing of rest, which the Sabbath brings, will extend throughout the week, and the soul will revel in the deliciousness of it. The true Sabbath-keeper will be a king, set over the highest places of the earth, and his whole life will be one bright glad day. O, accept this glorious message, and delight yourself in the Lord himself.*ARSH May 12, 1903, page 10.3*

June 23, 1903

“The Spirit of Prophecy” The Advent Review and Sabbath Herald 80, 25.

EJW

E. J. Waggoner

John the Baptist was the greatest prophet that ever lived, yet he did not foretell any future event. He simply, quoted the Scriptures, and warned men to repent of their sins. He did no miracle (*John 10:41*), but preached the truth as it was recorded in the Bible. This therefore is to be the characteristic of all those who, living in the last days, are prepared for the coming of the Lord, and who give others knowledge in order that they may be prepared. Let us see from the Scriptures that this is so. *ARSH June 23, 1903, page 9.1*

At the command of the Lord, Moses in the wilderness selected seventy of the elders of Israel, and set thorn round about the tabernacle; “and the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease.” But there were two men who remained in the camp, with the congregation, and did not come to the tabernacle with the other elders, and the Spirit rested upon them also, and they prophesied as well as the others. When Moses was informed of this, Joshua, full of zeal for his master, said, “My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord’s people were prophets, and that the Lord would put His Spirit upon them.” *Numbers 11:24-29*. This was not an idle wish, but an indication of what might have been; and whatever gift may be received from the Lord, ought to be received. Now that such a state of things as Moses desired is possible, and the right thing to exist in the church, is seen from the words of the Apostle Paul: “Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the Spirit he speaketh mysteries. But he that prophesieth speaketh unto men for edification, and comfort, and consolation. He that speaketh in a tongue edifieth

himself; but he that prophesieth edifieth the church. Now I would have ye all speak with tongues, but rather that ye should prophesy.” “If all prophesy, and there come in one that believeth not or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.” “For ye may all prophesy one by one, that all may learn, and all may be comforted.” *1 Corinthians 14:1-5, 24, 25, 31. ARSH June 23, 1903, page 9.2*

Read still further: When John the Apostle on Patmos was about to worship the angel who showed him wonderful things, the angel said: “See thou do it not; I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the Spirit of prophecy.” *Revelation 14:10*. Now put with this *Revelation 12:17*: “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” It is evident from this that the very same people who keep the commandments of God have also the Spirit of prophecy; and it is certain that all the people of God will keep the commandments of God; therefore it is also certain that every one of the people who are ready to receive the Lord when He comes, having finished the work that He gave them to do, will have the Spirit of prophecy. *ARSH June 23, 1903, page 9.3*

What It Is to Be a Prophet

Let no one mistake the meaning here; there will be no danger of making any mistake, if we keep in mind what the Spirit of prophecy is. People in general have a fixed and narrow idea of what a prophet is, and what the Spirit of prophecy is. A prophet is one who speaks for God. The Lord said to Moses, “See, I have made thee a God to Pharaoh; and Aaron thy brother shall be thy prophet.” *Exodus 7:1*. Now read *Exodus 4:16, 16*, concerning the relation of Aaron to Moses, and what his work was to be: “Thou shalt speak unto him, and put the words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; And it shall come to pass, that no shall be to thee a mouth, and thou shalt be to him as

God.” Aaron was the mouth of Moses, to speak for him whatever he wished to say. Moses instructed the people through Aaron. That constituted Aaron the prophet of Moses. Just so whoever receives the words of God at His mouth, and speaks them to the people, is God’s prophet. He may not foretell any future event, but he will speak the words of God. “If any man speak, let him speak as the oracles of God.” *1 Peter 4:10*. “For he whom God hath sent speaketh the words of God.” *John 3:34*. Thus may and should all the people of God prophesy, and until they do that, they are not giving the testimony to the world that God would have them give; they are not witnessing for Christ. God gives the Spirit in order that all may speak His words, and be faithful witnesses.*ARSH June 23, 1903, page 9.4*

God’s People Seers

Still further: “Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer; for he that is now called a prophet was beforetime called a seer.” *1 Samuel 9:9*. A seer is simply one who sees. Now God would have all His people see; for He says in a message for the very last days, “Anoint thine eyes with eyesalve, that thou mayest see.” *Revelation 3:18*. Whoever can see will recognise the Word of God when it comes to him, and the Word will itself make him see if he will but gladly receive it. And so will all God’s people be seers, knowing God’s will, discerning the signs of the times, and making known the truth to the world. He who has not the Spirit of prophecy cannot discern that Spirit; for “the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things.” *1 Corinthians 2:14, 15*.*ARSH June 23, 1903, page 9.5*

How the Gifts Comes

Let no one think that this gift comes arbitrarily, or that anybody can have it simply by declaring that he has it, or by any sort of mere profession that he may make. The Spirit of prophecy is the portion only of those who keep the commandments of God,-not of those

who have the form of keeping the commandments, mind you, but of those who do indeed keep them. The Word of God is the sword of the Spirit (*Ephesians 6:17*), and the Spirit comes to everybody as the reprover of sin, first of all. The promise is coupled with this statement: "Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you." *Proverbs 1:23*. "The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." *Proverbs 6:23*. He who heeds the reproofs and instruction of the commandments of God, will receive abundantly of the Spirit of God, and will know the will of God; for "if any man willeth to do his will, he shall know of the teaching." *John 7:17*. ARSH June 23, 1903, page 9.6

Here then we have the great lesson that is to be learned from the record of the work of John the Baptist. That which God is waiting for to-day is a people united not by a formal creed, but by the one Spirit, and thus all speaking the same thing. See *1 Corinthians 1:10*. A people filled with the Spirit, and so seeing light in the light of God, and reflecting the light to others. The message of John the Baptist-the preaching of the baptism of repentance for the remission of sins-was never more needed than it is to-day, but it cannot properly be given except by those who know the Word of God when it comes to them, and who are seers. They must receive the Word direct from God, and not from any man, and they must receive the Word first of all as a reprover of the sins of their own lives. ARSH June 23, 1903, page 9.7

